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A
C A V E A T
A G A I N S T
P O P E R Y, &c.

— *He that is not with me is against me.*

Luke xj. 13.

Mitochondria Distribution

C. V. E. T.

POPULAR



111

A

CAVEAT

AGAINST

POPEERY:

BEING

A seasonable Preservative against
Romish Delusions and Jacobitism, now in-
dustriously spread throughout the Nation.

Wherein is exhibited under three PROPOSITIONS,

FIRST, A large Specimen of the Principles and Practices of *Pope-ry*, in Regard to our Church and Nation, from the Reformation down to the Present; whereby is demonstrated the virulent Spirit of that Religion, and the Incompatibleness of a Popish Prince with a Protestant People.

SECONDLY, The insolent and open Attacks of *Romish* Priests upon his Majesty's Subjects, and the dangerous Increase of the *Papal* Faction among us.

THIRDLY, The Necessity of bringing these indefatigable Adversaries of our Religion and Government under a due Restraint.

To which is added,

A short View of the PRINCIPAL ERRORS of the Church of *Rome*, when, for what Ends, and by what Means, they were introduced into the Church: With an Application to the Roman-Catholicks of *England*, shewing that they are obliged in Duty and all Reason to leave that corrupt Communion.

L O N D O N:

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ADVERTISEMENT

I MUST esteem it more than Accident, to have engaged in a Discourse of this Nature and finish'd it, at the same Time that such important Discoveries have been made, which demonstrate the Usefulness of such Writings to the Publick. For I had just transcribed my Papers for the Press, when the *Letter to a Cardinal at Rome, &c.* was publish'd, which a little alarm'd me, and made me think something Providential in my Design: after this, before I had order'd my Sheets to the Press (for they were ready and intended to be printed above a Twelve-month ago) we had the Account from *Ireland* of the Detection of a *Popish* Plot, and of the Lord-Lieutenant's Proclamation issued against the Papists on that Occasion. Hereupon, I believed it next to criminal (considering our Situation at Home, and the Increase of *Popery* and its Influence among us) to forbear presenting the Publick with what I humbly apprehended necessary to offer in the following Pages: which I heartily wish might be as publicly serviceable as the Author studies to be; who ardently begs the Almighty's Blessing upon all such Good Endeavours as tend to the Security and Defence of our Holy Reformed Religion, as well as upon that August House, which by a double Title has the peculiar Honour to be its most Illustrious Defender.



THE



THE INTRODUCTION.

I SHOULD not have troubled the Publick with any Thing on a Subject of this Nature, had I not been convinced by long Observation and some quickning Experience, of the Necessity of such Remonstrances as this, which I should have been pleased (and it would have saved me the Pains) to have seen from other Hands. But as this is written with an honest Intention, from a perfect Conviction of the Duty and Usefulness of endeavouring to prevent the Infection that is now spread among us with so much Address and unwearied Application ; be the Event what it will, I shall not think my Time altogether misemployed. And if it shall please the Divine Spirit of Truth, who must be concerned for the supporting the Cause for which his Influences so affectionately strive with Man, to put it into the Hearts of many more to write
and

The INTRODUCTION.

and act in this Regard as the Occasion requires ; it will be a Satisfaction to me to reflect, that I have not been the last in offering my Mite towards the Service of Religion and Truth, and the Security of our happy Establishment founded upon so good a Basis, with which our Civil and Religious Properties must stand or fall.

It is not out of Malevolence and with a Spirit of treating, with a general Atrocity, all such as capitally dissent from us in Matters of Religion and Government, that I have sent Abroad these Papers ; and I have observed as much to the Reader in the Sequel of the Discourse ; but it is with a View of representing the Necessity of suppressing, and bringing under the Laws, the Supporters and principal Abettors of this dangerous Faction among us, which is now grown bold and insolent, while they as good as tell us that we dare not meddle with them : and thus they even insult the Magistrates and hold them at Defiance. These are the Persons the following Pages would have brought under a proper Restraint ; and were these reduced, the lower Rank would be kept in good Order : nor would *they* be any Sufferers by the Laws being enforced upon their Superiors and those that seduce them ; for then they would in general live inoffensively, and be less exposed to

The INTRODUCTION.

to Correction and Severities which the Exorbitance of their Leaders makes them often incur, where they reside in Numbers.

This appeared to the Author so well deserving the Animadversions of the Publick (which several late Representations have still further confirmed) that he has intermitted Works of the most honourable Concernment to himself, both in a Literary and Religious Regard, to write this and several other detach'd Discourses sent Abroad, whose Purport is to establish the Principles of our Holy Religion, and a sincere Affection for their Majesties and their most Gracious Government. For whose Service as he has devoted his Studies and taken up the Pen; he would be as ready, did Occasion require it, to draw the Sword and venture his Life and Fortune in their Defence.

Now the better to evince the Importance of engaging the People in general to a steady Adherence to our holy Reformed Religion, and a hearty Attachment to the Protestant Succession as secured in their Majesties Royal Issue, we will offer to the Publick the Examination of these three Propositions:

I. *That*

The INTRODUCTION.

- I. *That POPERY is in its Nature cruel, perfidious, and inconsistent with our Native Liberties; and that there is no trusting to a Popish Prince upon the British Throne.*
- II. *That Popery, through Connivance, is become bold and open; That it daily increases by the Assiduity of Romish Emisseries and the supine Remissness of Protestants.*
- III. *That it is of the last Importance to the Security of our Religion and Government, that the Growth and Influence of this pestilent Faction be suppress'd; that Penalties provided by Law be inflicted upon all such as seduce his Majesty's Subjects to the Romish Perswasion, and that Romish Priests be no longer allow'd (I might say tolerated) at least so openly as they have been.*

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C A V E A T

A G A I N S T

P O P E R Y, &c.

P R O P O S I T I O N I.

That POPERY is in its Nature cruel, perfidious, and inconsistent with our Native Liberties; and that there is no trusting to a Popish Prince upon the British Throne.



O be fully persuaded what Spirit Popery is of, a Man need not be at the Pains of inquiring further than the History of our own Nation: To be fully persuaded of the Danger of trusting a *Popish* Prince on the *British* Throne, he need look no further back than the Reign of

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James

James II. To take a View of *Popery* in its Height of Fury and Tyranny, let him read the State of the Nation, two or three Reigns before the Reformation; Times of such horrid Violence and Abuse, that if he be not the most bigotted Papist, he must regard them with such Indignation, as to vow a perpetual Abhorrence of that most execrable Superstition, which has been the Parent of so many insupportable Mischiefs to Mankind.

To evince my first Position, I should not be obliged to go up higher than the Prince's Reign above-mentioned: But as the chief End of this Discourse is to engage Protestants in general in a due Esteem and Affection for the Reformation, and to guard against all Invasion of it, as established in the Church of *England*, consequently to propagate and confirm in them a sincere and firm Devotion to the present Succession to the Crown, as the only sure Guarantee and Defence, under Heaven, of our Civil and Religious Rights: It is conceived to be of good Use, to take a transient View of the State of Christianity from the Beginning 'till the Reformation, and from that glorious Period, whence we must date the Establishment of true Religion among us, to observe to my Reader the continued Artifices and Attempts of our *Popish* Adversaries, to deprive us of that invaluable Blessing. For it is with some Concern, and what, in fact, deserves some Care to remedy, to which such Writings as this, we hope, will be very conducive; I say, 'tis with Concern that I have observed the greatest Part of Protestants entirely ignorant of the occasional Dissention betwixt them and the Papists, and the Necessity of a Separation from the
Communion

Communion of *Rome*; which Ignorance entirely lays them open to the Wiles and Snares of *Romish* Emissaries, who are continually *lying in wait to deceive*.

There is nothing more certain than that pure Christianity has from its first Beginnings been ever persecuted by the Enemies of Truth: in the first Ages by Heathens and Infidels without, and Hereticks within the Bosom of the Church. And by the Way let it be remark'd, that Persecution came generally from the Side of Error and Falshood; Truth, Catholick Truth, never goes into any Severities but such as are necessary for Self-Defence. But so restless are its Enemies, who are usually more zealous for Falshood, as we see in our own Days, than the Advocates for Truth are in the best Cause in the World; that the Catholick Faith, as professed and established by the Universal Church, continued but a few Ages in its Purity. The Spirit of Antichrist began to shew itself very early; the Times from one Corruption to another, became, at last, exceedingly corrupted. Both the Faith and Practice of the Church was defiled with Superstition, and, what is worse, with Heathenism and Idolatry. Nor was this the worst; it was not enough to maintain these Novel Doctrines and Enormities in the most absolute Manner, as the most essential Parts of Christianity; but the Opposers of them were persecuted unto Death, and all the Springs of human Policy set a-work to quash every Attempt to rescue Religion from such abominable Profanations. For it is our Satisfaction, and a certain Confirmation of the Truth of the Reformed Religion, and what vindicates God's Providence in this respect, that in all

these corrupt Ages of the Church, there were never wanting Men of the most distinguish'd Piety and Learning, who asserted pure Christianity, and the Doctrines which we Protestants, by God's Blessing, now happily maintain: But still all that Time our Religion was under Persecution. This was well represented by St. *John*, in his Revelation, by the Woman flying into the Wilderness, and pursued by the Dragon, ready to devour the Child she had brought forth; by which we are to understand Truth, or the True Church; and by the Child, the Holy Scriptures: For in this Condition it was foretold, the Gospel would be, and continue so, for twelve hundred and sixty Years. How far that Time is expired, shall, at this Time, give us no trouble. But what gave a most fatal Blow to the Dragon and the Kingdom of Antichrist, was the glorious Reformation, begun about two hundred Years ago in *Germany*, the chief Bulwark of which was afterwards established in this Nation. At that Time the Face of the Christian World was so much deformed with the grossest Abuses, that all Christendom lamented it; all the Christian Princes, by their Ambassadors, solicited a General Council, and call'd for a Reformation: (How shameless then are those of our Adversaries, who dare assert that all was well, and no Complaints made before *Martin Luther* begun to stir!) A Council was indeed granted, but it was so managed by the Pope and his Creatures, whose Interest it was to make no Reformation, and who sent (as they have been rallied) the Holy Ghost in a Cloak-Bag to *Trent*, that Things were left in little better Condition than before, rather in a worse; for then Idolatry and Worship

ship of Images, and Relicks, and such Trumpery were established. Thus disappointed and overreached by the Policy of the Court of *Rome*, the *German* Princes, incited by *Martin Luther* with a noble Resolution, quite abolished *Popery* and its appendant Errors in their Dominions, and thence the Light of the Gospel, hitherto intercepted with *Romish* Mists of Ignorance and Error, by little and little spread among us and the neighbouring Nations.

As we are in the Way, it may not be unuseful to a great many Readers, whose Hands this may come into, to be informed whence all such Christians, as have thrown off the Yoke of *Rome*, received the Name of Protestants; and that there is a great Difference betwixt Papists and Catholicks, and at what time the Distinction and Name began. For the First, Whilst the Reformation was set forward by the indefatigable Diligence, and more than human Courage of *Luther*, new Tenets and Articles of Faith were proposed in Distinction to *Romish* Errors. Whereupon a Council was appointed at *Spiers* in *Germany*, under the Direction of the Emperor: Herein several Articles were offered, and afterwards decreed by some Princes; which being quite opposite to the Design of the Reformers, and what had been determined in a former Council, most of the *German* Princes protested against the Decree: Whence they, and all that joined with them, and separated from the Pope's Party, were called Protestants, from their protesting against it and the *Romish* Errors which it ratified. As for the Distinction of Papists and Catholicks, that may be derived from the Times of the Council of *Trent*, when all good Christians were zealous

ious for a Reformation; those that insisted on a Redress of Abuses, were the true Catholicks; and those that opposed them, by adhering to the Papal Faction, were the only Papists: And such all those are now usually and properly styled, who hold to the *Romish* Church, whilst the true Catholicks are the Protestants. It is therefore an undue Piece of Complaisance in us, to give Papists the boasted Name of Roman-Catholicks (which is in one Construction mere Nonsense, and can in no Sense be reconciled either to Truth or Grammar;) since they make an ill Use of it among the Ignorant, as if theirs alone, even by our own Confession, was the Catholick Church (another notable Solecism.) Nonsense and Absurdity cleave to this Communion by a sort of Fatality, so that they cannot even give themselves a Name, without breaking the Rules of common Language, and sinning against Truth.

After this Historical View of the Gospel, whence we have seen from what a settled Tyranny of Delusion the Reformation rescued it, which had obscured and perverted its Doctrines, and with-held its Light from the Christian World, we may proceed,

In the Second Place, to see the Attempts of the Enemies of Truth, to deprive us of this inestimable Blessing, that we may be the more sensible of the Danger, through the unwearied Intrigues of our Adversaries.

There is such a Spirit of Persecution, of Cruelty and Tyranny in the *Papish* Religion, that had I no other Objection, that alone were sufficient to convince me, that this cannot be the true Christian Religion as delivered in the Gospel; and that its Professors may be called Christians

stians indeed, but in the same Sense that we call some *Indians* Men, who have little else of the human Species beside the Shape. The Tyranny they impose upon Mens Faith and Reason, is so absolute and peremptory, that the least Contradiction to it, is thundered at with *Anathema* and the Sentence of Damnation; and least that should not be enough (for indeed it is but a deaf Thunder of itself) they are resolved to exert their Power in this World, lest it should not reach to the next; and the Object of their Fury is *humanely* dealt with, if he comes off with his Life at the Expence of all his Goods. This is their Method to answer the Objections to their Errors, and to stop those Mouths whose Arguments they cannot otherwise refute. This was their Practice abroad, to stop the Progress of the Reformation; and nearer our own Times, as it were but the other Day, saw whole Provinces in *France* almost dispeopled for the Sake of the Gospel of Christ. And what is still nearer, the very last Year has known thirty or forty thousand Converts to the Protestant Religion in *Germany*, banished their Country, to the Ruin of all their Substance and Effects: Which, methinks, is still a further Proof of the Goodness of our Cause, and that, by God's Grace, there are Men who are still so much influenced by the Spirit of Truth, that they will yet sacrifice their Lives and Fortunes for the true Religion; which at the same time gives us just Ground to hope, that the Reformation will make a further Progress, when the World is in a better Condition to deserve it, and God is determined to bring about his great Purposes.

But

But now to come nearer Home, and see how far a Caution may be proper to ourselves, in regard to the *Romish* Attempts upon our Church and Nation: We are the Body of Men, who, since the Restoration of the Gospel, have ever been the best able to make Head against, and repel the Attacks of *Popery*. Among us have sprung up all those Champions for the Protestant Cause, who have over-thrown, and at last wholly silenced all that rose up to oppose them. 'Tis our Establishment in Church and State, that is the chief Fortrefs and Support of the Reformation; and were that weakened or shaken, the Whole would be in Danger; our Ruin would almost, of course, draw after it that of all the Reformed States Abroad. Hence, that Maxim and Practice suitable to it in the Church of *Rome*, like the Order of the King of *Syria* to his Captains, *Fight ye not with Small or Great, save only with the King of Israel*. The Church of *England* is the Mark at which all their Malice and Fury are levelled: Could they once bring about the Destruction of That, their Business would be done, and *Popery* would again triumph uncontrouled. And that this has been the Tendency of all their Plots and Conspiracies, is so apparent, that there has not been a Reign since the Reformation, that has not discovered some of their Machinations to over-turn our Establishment, both Sacred and Civil. Therefore their perpetual Vigilance, and the incessant Application of *Romish* Emissaries, to undermine our Church, and draw over what Numbers they can to their Schism, which may, in time, be of bad Consequence, is what should not be regarded as a thing of no Moment in a Protestant State.

Now

Now the Virulence of this Antichristian Spirit may be the Subject of our Animadversions :

First, in the Cruelty and diabolical Fury wherein it has shown itself whenever it got Vent, and its collected Venom came to an Head. We need not look Abroad for Instances of this, neither among the *French* nor *Irish* Massacres, those amazing Examples of Religious Madness, or rather zealous Inhumanity of butchering Multitudes, and cutting Mens Throats for God's Sake! The Tyranny of Queen *Mary's* Reign, when this Humour raged through all Ranks, Sexes and Ages, is a most sensible Conviction of what a merciless Thing *Poper*y is to all that stand in its Way, and restrain its Exorbitancies. A Nan cannot read the Acts of their Persecutions with Patience, when he reflects that these are Men who pretend to be Christians, Catholics too, true Believers, who pursue unto Death, with all manner of Torments, their Brethren, for asserting the pure Doctrines of the Gospel, and convincing them of their Errors ; Errors destructive of Salvation! 'Tis happy for them, that the Reformed Religion is not of the same Spirit. — There is no Ink black enough, no Language nor Pen keen enough to brand, with the Infamy they deserve, those Practices that have filled the World with Horror. *Bonner* and *Gardener*, those two *Romish* Butchers, ought to be set up in Colours, if possible, equal to their Brutality, as a Terror and Warning to all Posterity to guard against all the Inroachments of a Religion so antichristian, and that can inspire into Men so much Inhumanity, so much Ferocity to promote it.

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Secondly,

Secondly, the Malignity of these Principles is to be consider'd, as they are a direct Violation of both publick and private Duties, and the natural Obligations we are under to our Native Country and our lawful Governors. These Scripture Words, *Fear God. Honour the King.* Or as it is in another Place, *Fear thou the Lord and the King, and meddle not with them that are given to change,* should instruct us, that form a due Fear of God, we come to the other political, or rather filial Duties of honouring the King, and serving the Common-wealth in our several Stations with a quiet Mind. Religion should be, the Fear of God, that is, true Religion always is the Source of our political Obedience, which is a sort of Civil Religion comprehending all our Duties to Mankind. And from the mutual Dependency of these Duties it is to be observed, *that he that offendeth in one Point, is guilty of all:* He that is *given to change,* in Prejudice to the Liberties and Properties of his Native Country, offends in the most capital Point, his Duty towards God, with which his Duty towards his Neighbour and the Community to which he belongs is inseparably connected; and as his Duty towards his Sovereign implies also that which is due to his Country, he cannot violate one without invading the other, because the Interests of the Prince and People, are, or should be, interwoven: For political Obedience infers a common Father and Administrator of the publick Welfare. In Consequence of these Positions, to form a Faction destructive to our Country, and in favour of an Invader of our Native Liberties, that is, to bring in a Tyrant, or to make one, is to be guilty of an unnatural Attempt

tempt against our common Mother, the Country that brought us forth and sustains us, is not only a detestable Rebellion against the Prince whom the Country has received and acknowledged for a gracious and nursing Father, but is a Perversion of the very Nature and End of Government, and is ultimately a *fighting against God*, by a Violation of his Commands.

Now what can we think of a Religion that countermands the immutable Obligation of these Duties, and makes the Word of God of none effect by its Tradition? This is the Genius and Temper of the Religion of *Rome*, as is evident from the Doctrine and Practice of its Professors. Thus it absolves Subjects from their Allegiance to their rightful Sovereigns, whenever the Leader of this Party takes it into his Head to be offended at them, or when they thwart him in any of his arbitrary Measures and ambitious Designs. Hence all those publick Confusions, and secret Conspiracies, which have so often infested this Nation: Hence that most enormous Attempt, called the *Gun-Powder Treason*. To this likewise in the first Resort is to be ascribed that dreadful Overthrow of our Church and Nation in the Civil Wars, and the arbitrary Proceedings of Kind *James II.* as he was actuated by the abominable Maxims of this Superstition, to the Violation of our holy Religion, our Liberty and Property, ought to inspire every true *Englishman* with a just and a lasting Abhorrence of such Principles: Principles which strike the most directly at the Root of all Religion, and the Foundation of States; which make Men in one bad Subjects both to God and the King. Now a Religion that commands the natural Subjects of any

Prince or State to acknowledge a Foreign Power independantly of their national Governors, whom their own Country has by just Right set over them, must give Mankind a very just Prejudice against it, as being repugnant to the Precepts of the Gospel, an Impeachment of the Law of Nations, the Seed of Dissention and Rebellion, and consequently to be abhorred by all free States, and exterminated by all just Measures. That this is justly charged upon the *Romish* Schismaticks, appears from their continual Practice since the Reformation. But where, unless in a *Romish* Consistory, they can acquit themselves of the Violation of the Duties exhibited in the foregoing Section, is above my Comprehension. Those of these Realms are, without question, the natural Subjects of the Government, consequently ought to be *subject, for Conscience sake*, to those whom the full Authority of the Nation has constituted their Rulers. Nay, what is a cleaving Reproach in Queen *Elizabeth's* Reign, for ten or eleven Years they conformed to our Church, frequented our Sacraments, the Bishop of *Rome*, as is evident by a Letter written by himself, was willing to allow our Common-Prayer Book and all the Offices of our Church; but then in return, he would be acknowledged the Head: Which the Queen and the Nation, for just Reasons refusing, he took upon him to excommunicate them. Whereupon those of his Party withdrew from our Communion, and continue in their Schism to this Day. Now that a Foreign Bishop, who had never any lawful Jurisdiction in this Realm, should excommunicate the Kingdom, and draw off the Prince's Subjects from their

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Allegiance,

Allegiance, is what cannot be justified either by the Laws of God or Man ; those of his Dependance therefore must stand convict of the most obstinate Schism ; I spare them, if I call it not something worse,

Thirdly, to give a farther * Idea of it, and thereby a more salutary Impression, let us exemplify the Perfidiousness of this Religion (Religion I can scarce call it, without a qualifying Epithet) and how well that Maxim among Roman Catholics is observed, that *Faith with those they account Hereticks, is not to be kept.* Queen Mary, on her Accession to the Throne, gave the strongest Assurances at *Norwich*, where she was first proclaimed, of her preserving inviolate the Protestant Religion. She afterwards declared in Council, that she would use Force with no Man's Conscience in Religious Matters. How true she was to her Engagements, and by what Degrees she opened, and at last executed her secret and horrid Intentions, is but too well known. The Instruments likewise she employed in establishing her spiritual Tyranny, were every way equal to the Barbarity of her Proceedings, and such as have always been used as the fittest Supporters of *Popery*, which would otherwise presently go off of itself, and be banished out of the World. Men divested of Shame, and of a fear'd Conscience, capable of any Villany, whereby they might obtain their Purposes!

* How far I am from exaggerating in this Representation, the Reader may be satisfied from Sir *William Dawes's* Sermon, preached before the University of *Cambridge*, on the Fifth of *November* ; as also from a Sermon of the most Reverend, the present Archbishop of *Canterbury*, on the same Account.

Purposes! In a Word, I want Coolness enough (for a Man must put off human Nature to be dispassionate) to give even a Sketch of their Characters, or of the Cruelties of that Reign; nor can any good Man read that Part of our History without Warmth and the strongest Impressions of Horror. A bare Relation of Facts, without any Colouring, would inspire any true Protestant with a Resolution of *resisting unto Blood*, and even of spending the last Drop in Opposition to a *Popish* Invader. I will but mention one Specimen of the Nation's irretrievable Loss under *Mary's* Administration, entirely owing, among other Grievances, to her flaming Zeal to extirpate the Reformation; that is, the Loss of *Calais*: A Place of that Importance to *England*, that it gave us the Advantage of landing an Army, when we pleased, upon the Continent, and keeping *France* under a Check. But to pass over that disagreeable Part of our History, and not to enlarge how many of her Successors, by playing into the Hands of *Popish* Princes out of sinister Views, gave Countenance to the *Romish* Religion, and paved the Way to our Ruin, by undermining the Strength of the Nation by the worst of Treachery; let us see how much of a Piece with her's was the Conduct of *James II.* in order to establish the Abominations of *Rome*, of whose Cup they had so deeply drunk, that the latter was perfectly infatuated with it, if ever Man was.

This unhappy Prince, the very Day King *Charles* died, met the Council, and declared he would make it his *Endeavour to preserve the Government both in Church and State*; he assured them with what great Clemency and Tenderness he would

would govern his People, and for the Church of England, he would always take care to defend and support it. And to delude the People still further, he repeated, in Parliament two or three Months after, his Asseverations of the Care he would have in supporting the established Religion and their Civil Liberties, in the very same Words he used at his coming to the Crown; the better, says he, to evidence to you that I spoke them not by chance, and consequently, you may firmly rely upon a Promise so solemnly made. Nor was this all; a few Days after he cajolled the Nation with his fair Words into such Hopes of him, that they were entirely at his Devotion; insomuch that the French Court grew jealous of him, as if he had changed his Sentiments, and had deserted his Engagements of establishing Popery. But however he expressed himself to his Subjects, nothing was further from his Intentions, which he knew perfectly well how to dissemble; a Maxim he has learnt from his Grandfather, who practised it as much as any Man. After the Violation of such solemn Promises, what Confidence can a Protestant People place in their Prince, who has inbibed such detestable Principles as oblige him, under Pain of Damnation, to extirpate what he esteems Heresy, by any Means, and not to keep Faith with Hereticks, but to delude them with any Pretences however solemn, in order to destroy them. Maxims, horrid as they are! which are the declared Doctrines of the Romish Communion, and which the Protestants have too often fatally experienced, and this Kingdom so memorably, as one would think should be never to be forgotten, under James the Second. As he stands convict of Perfidy by Principle,

Principle, let us inquire how he performed his other Assurances of governing with great Clemency and Tenderness to his People.

The Insurrection under *Monmouth*, unseasonably stirred up by the Impatience of some Protestants to see their Country destroyed, and Religion subverted by the most arbitrary Proceedings, afforded the King the first Opportunity of shewing his Clemency. But where did he give the least Instance of it in all that Affair, from the Head to the very Followers of the Party ! It did not suffice him to punish the Duke as the Leader, in the common Methods of Justice, as became a good and generous Prince, but he most basely insulted that brave, unhappy, betrayed Man, in a Manner unusual with any Crowned Head. And can any thing be more horrid than the Wolves he sent to execute his Vengeance upon the Followers ! What Hanging and Quartering, and Butchering, and hellish Fury were exercised upon these unhappy Men, as if the Devil had been let loose among them ! Greater Monsters of Cruelty in the human Species could not have been found ! Any Pretence was sufficient with these Judges of Iniquity to take away a Man's Life for the sake of his Estate, unless he was willing to redeem it at a very high Rate ; and so rapacious were these Wretches, that all Sorts of Prices were set, from ten Pounds to fourteen thousand Guineas, with which last Sum one of the infamous Judges bought himself an Estate. Oh horrible Villany ! Here is *James's* Mercy ! “ Posterity, says an ingenious Author, will hardly believe the “ Cruelties committed by the Lord Chief-Justice **** ; who, with four other Judges, his Assistants, and

“ and a Body of Troops, commanded by *Kirk*,
 “ was sent into the West to try the poor
 “ Wretches.”

But enough of this Picture of Horror ! Before we give a Taste of the Miseries the Protestants of *Ireland* suffered through the Injustice and Perfidiousness of this arbitrary Prince, let us single out one Evidence of his great Regard for his Faith to his Protestant Subjects. When he had got clear of *Monmouth's* Affair, he began to think of Means of effecting his secret Designs; and to brow-beat and despirit the Protestants, and show them a Sample of his good Will to them, he calls upon such as had stood in his Way in the former Reign, and had offended him in the Matter of the *Popish* Plot. Here among others who were punished with insupportable Fines, Stripes and Imprisonment, Mr. *Johnson* is to be reckoned with a-new : He had been severely treated under the late King, by means of the *Popish* Faction, for his bold Defence of the Protestant Religion, wherein he drew a Parallel between *Papery* and *Paganism*, and exposed the Doctrine of Passive Obedience, in which he was answer'd by that worthy Man, Dr. *Hicks*. This brave Man, who dared to stand forth a second Time in the Defence of his Religion with a noble Zeal and Christian Fortitude, when *Papery* and Tyranny became exorbitant and threaten'd to overflow all, is by no means to be let slip without fresh Chastisement by a Prince of *James's* Complexion ; he must suffer the Lash *in terrorem* to every saucy Protestant who had the Confidence to write or open his Mouth in Vindication of his Faith : Accordingly he is
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sentenced to stand three Times in the Pillory, to pay a Fine of five hundred Marks, and to be whipp'd from *Newgate* to *Tyburn*. This was all rigorously executed ! And to display the Prince's furious Spirit a little further, when, as it is said, a certain Priest propos'd to the King, for two hundred Pounds to commute the Penalty of Whipping (the greatest Indignity that could be offer'd a Clergyman for no greater Crime than writing to discharge his Conscience, and for a Religion by Law establish'd) the King could not be prevail'd with, but answer'd, *Since Mr. Johnson has the Spirit of Martyrdom, it was fit he should suffer.*

And now the King begins to open his arbitrary Intentions; the Laws are dispensed with in regard to receiving Papists into Places of Trust, the Parliaments are managed to the King's Pleasure, and *Popery* advances in a Spring-tide.

But *Ireland* was the Place where he had most vigorously prosecuted his Designs from his first coming to the Crown, so that the Protestant Interest in that Kingdom was in a few Years brought to the Brink of Ruin. By what Instruments and Methods this was effected, deserves every Protestant's Attention. Men of the most abandon'd Lives and reprobate Principles were set over that unhappy Kingdom, who with their Agents neglected no Pretence, however frivolous or groundless, to ruin the Protestants, and strip them of all they had. And to that Pass were they-reduced, that there was not an Office in the Nation, even to so low as a Constable, that any were admitted to but staunch Papists. *Tyrconnel*, a Man abhorred above all others by the *English* for his Barbarity and Insolence,

solence, was made Lieutenant-General, and Sir *Alexander Titton*, a Person detected of Forgery, not only at *Westminster* and *Chester*, but fined by the House of Lords in Parliament, was brought out of Goal, and set on the highest Court of the Kingdom, to keep the King's Conscience (as Dr. *King* calls it) though he wanted Law and natural Capacity as well as Honesty and Courage, to discharge such a Trust; and had no other Quality to recommend him, besides his being a Convert-Papist, that is, a Renegado to his Religion and Country. From such Leaders we may guess at the Under-Officers, whose Number, for want of better among their own Tribe, were filled up with the veriest Scum of the Country. Thus Hundreds of Gentlemen who had laid out their Estates in buying Commissions, were arbitrarily deprived of them, and five or six Hundred Soldiers sent a-begging, while *Irish* Papists were substituted in their Room. And of a near Affinity to this, were the Grievances of Gentlemen of Estates, who were committed to Prisons by these scoundrel Officers, who being demanded by what Authority they acted, gave no further Satisfaction than this insolent Reply, *We have committed you, get out again as you can*. But for a full Account of these Matters, Bishop *King's State of Ireland* must be consulted; wherein the Reader will see with what horrible Injustice and Violence the Protestants were treated, and conceive a lasting Abhorrence of these accursed Principles.

In the mean time the King drove on *Jebulike* in *England*; Popish Priests, Jesuits, and other Missionaries of all Sorts were dispersed throughout the Kingdom, Seminaries were erect-

ed in most considerable Towns, *Romish* Bishops publickly consecrated in the *Royal Chapel*, were dispatched down to exercise their Functions in their several Dioceses, and their Pastoral Letters printed by the King's own Printer with a publick Licence, while the *Regular* Clergy appeared at *Whitehall* and *St. James's* in their Habits, and confidently told the People, *they hoped in a little time to walk in Procession through Cheapside*. Thus when Matters were brought to a Crisis, the Storm that was prepared to overwhelm us, broke upon those that raised it, and we, by God's good Providence, were delivered.

We have seen enough of King *James* to protest against all his Faction. And is it not strange that there should be any Men among us, unless those of desperate Fortunes, open Recusants, and Traitors to their Country, who would risque every Thing to bring about their Ends! Is it not strange, that any but these can be in the Interests of a pretended Son of a Prince who brought such inexpressible Calamities upon the Nation, and whose suppositious Son is obliged by Principle to tread in his Father's Steps! For let me ask this plain Question: Was there ever a more ridiculous Farce play'd upon the Nation, than the Birth of the pretended Prince of *Wales*! What one Evidence was there to make it so much as probable that he was the Queen's Son? Whereas it was a Thing of that Consequence, that the highest Satisfaction possible concerning it should have been given to the Nation. If he is not then King *James's* Son by his Queen, as there is not the least Room to believe he is, What has he to do with the *British* Throne, and why must the Nation be pester'd with his Pretensions?

sions? If he is actually King *James's* Son, he is excluded from the Throne by the Laws of the Land, as a Papist, and incapable of reigning in a Protestant Country; therefore I hope we have done with him for ever. And surely the Kingdom has smarted enough by the Principles of the Father, never to desire to experience the Administration of a Son of the same unhappy Disposition, and under worse Influences and Engagements. May therefore the Attempts of his Party be baffled in *Secula Seculorum*. And let all the People say, *Amen*.

PROPOSITION II.

That Popery, through Connivance, is become bold and open; That it daily increases by the Assiduity of Romish Emissaries, and the supine Remissness of Protestants.

I Remember that it was remonstrated by a Member of Parliament in the † last Session, in Proof of the Increase of *Popery*, that he knew seven *Popish* Priests in one Parish. I may venture to second that honourable Gentleman in a Remonstrance of the same Nature, and can affirm, that I know five or six *Popish* Priests within such a Compass, that all the Church-Livings in it, would be scarce sufficient for a competent Provision for one Clergyman of any considerable Learning. Judge we then what Advantages *Popery* must have in such Parts of the Country, where several Parishes contain more Papists than Protestants, where the Clergy have not a tolerable Maintenance for themselves and Families, consequently may be supposed little able to de-

send their Flocks from the Wolves; especially where those Patrollers are supported by some sturdy one of their own Clan, who, by his Money and Interest, holds the Neighbourhood and even Magistrates at Defiance; which is the Case too often, whereby the *Romish* Emissaries become daring and petulant, so as to insult the Parish Ministers, which I speak of my own Knowledge, having been applied to in that Behalf, to repress the Insolence of those impudent Invaders of another's Right, and vain Pretenders to Antiquity. Now this is a Grievance that deserves the Animadversion of the Publick, I would hope, of the Legislature: for unless it be redressed by enforcing the Laws upon some Occasions, there are several Parish Churches where the Lord of the Manor is a Papist, that will in time be left without a Congregation. For it is these Gentlemens Principle (and I am told they are under Priestly Injunction) to tamper with their Tenants, to draw them over to their Persuasions. That they do so, I speak upon good Grounds, and that they take all Opportunities of turning off their Protestant Tenants who are too stiff in their Principles to be warp'd to *Popery*.

I would be far from encouraging either Cruelty or Violence; but where the Safety of the Church and State requires it, a wholesome Severity, by way of Prevention, should be exercised upon professed Adversaries. 'Tis certain, there can be no greater Pests in a Protestant Nation, nor Persons more obnoxious to the Government, than Seminary Priests. The enacting of our Penal Laws implies as much, and the Legislature had by Experience found it to be so: Nor will any Methods be effectual to restrain their Encroachments, but letting them know that the Laws
have

have not lost their Teeth, though they have ceased to show them; for which they may thank the easy Government under which they live. But surely they are very ungrateful to make an ill Use of it! and we, as Subjects, must be very much wanting to our own Interests and our Duty to the Government, to let pass without Animadversion what we are persuaded will tend to our mutual Destruction, though the Meekness or Forbearance of the Legislature may seem not to be sensible of it.

One would have thought that these Men had been sufficiently checked and silenced by the religious Controversy in the last Century, when their Writers were quite baffled and driven out of the Field. But so restless a thing is *Poper*y, that it will be doing, if it gain nothing by it, and so shameless, that what has been confuted over and over, is still dressed up a-new and brought to serve a present Turn, and then no matter whether their Pretensions have been defeated before or not, if they but find Gudgeons to swallow their Bait. For the Mischief of it is, that our People in general are ignorant of what has been written against *Poper*y, and are entirely Strangers to the Controversy; and since the Adversary is continually at Work, and as it were reviving the Dispute, by shooting their Arrows among us in the Dark, and dispersing their Writings throughout the Nation; I believe there is a necessity of shewing the World that we are yet able to maintain our Cause, for which there needs no more than to present to the Publick the Substance of what has been said in large Discourses upon that Subject. And it would greatly conduce to the establishing the Minds of the People,

ple, that something of this Kind was disperſed into every Pariſh throughout the Kingdom, and the better, was it order'd to be publickly read, eſpecially in Country Pariſhes, which have not always the Happineſs of an able Miniſter, who is dextrous at ſuch ſpiritual Warfare. I have found it of ſuch Uſe in my own Miniſtry, that I omitted no Opportunities in my Diſcourſes of refuting and expoſing the *Romiſh* Errors : and I flatter myſelf with the Approbation of my Governors, did they know the Circumſtances.

Now not to be thought to make a vain Harangue, and cook up a little Smoak for ſuch as can feed upon Fumes, it will be proper to give ſome Reaſons why we ſhou'd have any Apprehenſions from the *Popiſh* Quarter.

Every Body knows what a pertinacious Diſpute was lately carried on about the Validity of the *Engliſh* Ordination : the Intent of which could be nothing elſe than to infuſe Scruples into the Minds of our People, and make them doubt of the Value of the Sacerdotal Acts among us, the Invalidity of which muſt unchurch us quite, and take away our Hopes of our Salvation. And could ſuch a Notion be once effectually inculcated into the Bulk of the Nation, *Po-pery* would have no more to do than come and take Poſſeſſion of the Land. After the moſt ſolid and unanſwerable Confutation, our Adverſaries have been ſo ſhameleſſly perſiſting in this idle Controverſy, that it is eaſy to ſee what could engage a Man of ſo much Note among them, to make ſo many impotent Replies, and that he was ſpirited by the Faction, that they might make a good Account of it to their own Communion. So watchful are they of every Opportunity,

tunity, and so ready to make their Advantage of any silly Inference, that it is with Indignation I have observed in the *Journal des Savans* of *Paris*, in an Article that gives some Abstract of the Right Reverend the Bishop of *London*'s most excellent *Pastoral Letters*, that the Author, out of his profound Judgment, ascribes the little Success, as he thinks, of their Writings against Infidelity, to our Prelates being only *pretended Pastors*, as he calls them, and *as they have but the Shadow of Episcopacy, they have, in Effect, but the Shadow of Authority.* Whence it comes, that the same Arms, always victorious over Error in the Hands of Catholics, become weak and ineffectual in the Hands of Protestants. Notable Reasoning! But mind him again! *As dreadful a Description as the Bp. of London makes us of the Excess of Infidelity among the English, we will give an Account of it, the more to convince the Faithful of what a Happiness it is to live in the Bosom of a Church which alone can fix the Doctrine and Practice she prescribes to her Children.* What a fine Handle does he make of the supposed Invalidity of our Pastors Functions, and what a specious Pretence does the raging Infidelity among us furnish him with, of inviting us over to the infallible Church, where we may be safe, and sing a *Requiem* to our Souls! This is a Topick, in short, they never cease to ply our People with, and it is play'd off in all Shapes and Colours, and with all the Subtilty and Artifice they are Masters of. I must be plain; this is a Quarter I dread more than all the rest, and why I do so, I shall open myself further by and by.

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What Success our Writers have against Infidels, I don't know ; but this I am sure of, Infidelity has been followed through all its Turns and Doubles, and every Evasion has been obviated with all the Force and Cogency the Subject can admit. Thus the Journalist of *Paris* allows of the Solidity of the Reasonings of most Part of the aforesaid Writings he has abstracted ; and would any Man of Sense think they would carry more Conviction with them, if they came authorized by the *Old Gentleman at Rome* ? What a poor Piece of Reasoning is it then in these Men, to infer our Want of Success to be owing to our not being supported by the Authority of that Church, which (as they say) is alone the Pillar of Faith and Truth ? Indeed, it is greatly to be feared, that if neither our Writings, nor the Authority of the Legislature repress the Insolence of Infidels, the Issue will be, that they will at length experience the *Romish* Way of Confutation, which will make *Silents*, if not Converts.

It is worth observing, that some of the leading Writers for Infidelity among us were Jesuits and *Romish* Priests ; which is very ominous that they have been carrying on the Cause of *Popery* under the Cover of Unbelief ; for the present Infidelity is Matter of Rejoicing to the Papists, who foment it by all the Arts they can, as a sure Means of serving their own Ends : For, when all Principles of Religion are render'd doubtful, or destroyed among us, the People of course will fly to one who pretends to be an infallible Guide, for their own Quiet, and to secure them from further Fluctuation. And that this Apprehension may appear to be the better grounded

grounded, I desire such as now believe the sacred Books, (and I hope Believers will not, out of Complaisance to Infidels, neglect any Means of preserving their Faith whole and undefiled) to consider with what Colours the Apostacy of the latter Times is painted by the Writers of the *New Testament*. That the present Deism is an Introduction to the Coming of Antichrist, and is a Part of that grand *Falling away* so long foretold, seems to me to be clear; so that to any Man that will open his Eyes, and consider the express Predictions of the Sacred Pen-men, the present Infidelity will be a forcible Conviction of the Truth of the Christian Religion. But upon the same Persuasion, we are not come to the Worst. The most judicious Commentators upon the *Revelation* of St. *John*, and the Epistles, wherein we have a Prediction of the Coming of Antichrist, &c. give us to expect, that *Popery* will tread on the Heels of Deism, if it don't now lurk under it; and that its Return will be with the more Virulence and Impetuosity, in Revenge of its former Exclusion. I must own, this is a Thing I would be more curious in than in any other to satisfy my self of, because we have an immediate Concern in it, and future Times much more. As I see no Reason to think that the *Millennium* has ever yet arrived, and must believe that the Conclusion of the twelve Hundred and sixty Years, wherein the true Religion was to be under a State of Persecution, is yet future, tho' perhaps not very far distant: So, if we rightly apprehend the inspired Writers, the Times preceding that glorious Epocha will be Times of the most dreadful Tribulation and Outrage, and that Un-

godliness will rage universally under the Shape of some Sort of Religion, Quaquerism, the disbelieving or inward-lighted Sort of Quaquerism (some think) or its Kindred Deism at the first, which we have already seen accomplished, the End of which, 'tis likely, will be *Popery* in its Height of Fury and Malignity.

These are not Matters of mere Speculation, but are founded in Experience ; and, I believe, there is no Man of Judgment, who has consider'd the present Times, but is persuaded that there is a great deal of *Popery* under the Infidelity now raging, and that it is the chief Instrument of promoting it : So far has it advanced its Ends, by fetching a Compass seemingly the most contrary to its Purposes, and thus convinces us experimentally of the Solidity of some of our Commentators Expositions of those Passages of Holy Writ that relate to the latter Times. Now it highly imports us, in good Policy, to countermine its oblique Workings, and also obviate its more direct Approaches as well as more secret Attacks. It finds its Account in nothing more than in persuading the People that we are Hereticks, cut off from the Catholick Church, that we have no true Priesthood among us, and that we can't be saved in the Condition we are in. Hereupon they think it no Harm, should they miss of their principal Aim in it, of propagating Infidelity among us, because upon their Principles (horrid indeed !) we shall be damn'd as Hereticks, and we can be only damn'd as Infidels : But then if by this Means they can prevail with the People to throw themselves into the Bosom of their Church, to prevent the Evils, and Confusions, and Terrors they are threaten'd

ten'd with by the present State of Infidelity or supposed Heresy, they have wrought a meritorious Feat, and their Business is done. This is no mean nor uncommon Policy in a Church, whose known Maxim is, *that the End must sanctify the Means.*

I will readily grant that we had better have *Popery* than no Religion. But when it is consider'd, that *Popery* is at the Bottom, the main Cause of the ill State of Religion among us, I humbly conceive it to be for the Security of the Government, to moderate, by some necessary Severity, betwixt Infidelity and Superstition. And since *Rome* is so ready at calling Hereticks, and unchurching whole Nations of Christians, why should we not return her Complements, when we can do it justly, and in our own Defence? We fasten Idolatry upon her by the most cogent Arguments; which in my Apprehension goes near to unchurch her quite. But what need I mince it? If she is an Idolater, there is no Possibility of Salvation for her Followers but upon invincible Ignorance. She is Heretical, and has lamentably departed from the Faith and Practice of the first Ages of Christianity.

Who that is perswaded of this (and perswaded he must be whoever examines and is capable of examining without Prejudice) can join with a Communion so fundamentally and universally corrupted, without hazarding his Salvation? They of that Party cannot so much as be certain of the Validity of any one sacerdotal Act of their Priests, by their own Principles, and therefore can never be sure whether they are true Christians or not! Upon the same Issue then what greater Security have they of being a true Church than

than we have? Let them therefore no longer amuse our fellow Subjects with their impertinent Objections to our Church as wanting true Orders, for we are at least upon as good a Foot in that Regard as they. But we may chance to go further and recriminate, that their Idolatry has made it doubtful how far the Validity of their Priesthood may be allowed; not to consider their slavish perplexing Doctrine of the *Priestly Intention*. This is a Point in which many of our Church have been, as I conceive, more tender than is necessary, as if we were equally concerned in it: But this is a Matter that is foreign to my Purpose. As the Church of *Rome* is unrelenting in every tittle of Doctrine she prescribes her Followers, nor will recede from any the least of her Commands, though it were to gain over all the dissenting Christians in the World; there is no need of any Communion carrying fair with her any longer in hopes of a Re-union or Accommodation, since she expects all must come to her, but she will go to none; so that no Good is to be done with temporising, but we must wait the final Issue and Reformation of the Whole.

That the Church was so deplorably corrupted as to call for a Reformation, was agreed on all Hands: And since those who were the chief Instruments of corrupting it, would not reform themselves, our Reformation was a Case of absolute Necessity, and the causal Schism lies at the Door of the Papists. Now Necessity makes up for the Want of Formality, by the general Concession of Mankind; and had the Succession of Orders among us been dubious, as it is far from it, and though we should reject the Orders

ders in the *Roman* Church as null in such as continue in that apostate Communion, I don't apprehend that it would affect the Priesthood among the Reformed, any more than Heresy or or other grievous Sins annul Baptism and its Benefits after Repentance. As Rebaptization is not necessary in the one Case, no more is Re-ordination in the other: And even supposing the Succession to be interrupted upon the Separation, it was more justifiable, and no doubt more acceptable to God to appoint a Ministry as the Occasion would permit, however defective in less necessary Points, than continue in an idolatrous Communion, though it might have a Succession of Priests from the very Apostles. But if a Succession, indefective in all Points, must be so much insisted on, the Romanists will have no great Reason to boast, when we bid them reckon up from their own Authors, how many of their Popes successively were Monsters, worse, superlatively worse than the worst of Infidels!

But at the worst, what Dependance need we have on the Church of *Rome* for our Orders or any thing else? Are there no true Orders in the World but such as come from *Rome*? And yet so shameless are the Writers of that Side, that they will affirm there are not! A common Boldness in asserting Untruths would be looked upon in a Roman-Catholick next to a Desertion of the Cause: a true *Romanist* will deny the Evidence of all your Senses! But is there not the *Greek* Church, more worthy of our Notice? And might we not have easily had Assistance thence, without any Inconvenience I can perceive, did we need any Sanction to our Ministry? But there was no Necessity for any such Thing.

Thing. Yet I am here under a very sensible Concern, when I name the *Greek Church*. Who can behold without Regret That and most of the Eastern Churches corrupted by *Romish* Missionaries, whereby they by little and little destroy the Protestant Evidences, when it would be so easy for the Reformed Churches to bring the Orientals over into a Conformity with them in all things necessary; which would undoubtedly be the strongest Bulwark of the Reformation, and establish us against the Attempts of the Adversary. With what Ease will Men who call themselves Protestants advance immense Sums for things of mere Show and vain Entertainment, for Trifles, or Things the least necessary, when with the same Expence Religion in its Purity might be made to flourish far and wide, and everlasting Happiness be bestowed upon Millions of Souls that now languish under the Shadow of Death! Would not this be a much higher Gratification, I could almost call it a sensual Delight, to propagate temporal and eternal Felicity, than to squander that Wealth in Impertinence and Emptiness, that might be so happily employed! Let me urge this also with those, who either by Inheritance or Purchase are seized of the Church-Lands, that I know not how they can, otherwise than by some such noble Sacrifice, avert the many dreadful Imprecations annexed to the Alienation of God's Peculiar; for which they may read (and it deserves to be well remarked) what *Selden* says in the Conclusion of his Treatise of Tythes: and surely no one will think that he was a prejudiced Man in their Favour. When these Lands were first alienated, they were not intended to be made absolute Lay-
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Fees, but a Reserve was made in them for pious and charitable Uses. And since this Reservation has been also alienated and subtracted, and the Reformer's Intention wholly abused, can any who believe Reveal'd Religion, believe so flagrant a Sacrilege will prosper! Even Heathen Histories will furnish us with Examples enough to the contrary. Now it is a general Complaint, that the Protestants do little towards propagating the Faith: But how should they do more, I mean the Churchmen, when the Means is taken from them? May we then adjure those who (in their Predecessors at least) have deprived them of such great Advantages, may we adjure them by the Christian Name they bear, by the Name of Reformed Christians, Men of better Morals and larger Souls than the Gross of Mankind, may we adjure them by every Thing that is great, noble, and Praise-worthy, that they will heartily join in wiping off so great a Reproach from the Protestant Name; since it is in them alone to enable us to do it. I hope this will be thought no intemperate Zeal: a true Christian cannot be less affected with such a Contemplation. The Propagation of Christianity is what I have had a great Idea of, and found an eager Desire of promoting, from my Youth: And what sincere Christian can be backward to use his best Means of forwarding so noble an Enterprize?

Now to bring this Compass to a fixed Point: We see *Poper*y ravaging far and near; it has insinuated itself into most of the Oriental Churches; some of them it has entirely brought over; among the rest, the Christians of *St. Thomas*, a Christian Settlement derived from the Apostle himself, whose Names they bear. Thus by un-

wearied Application and every Artifice, the *Romanists* destroy all the Monuments of Antiquity that can speak in our Favour. They have corrupted to their Purpose, as far as they have been able, all Churches and written Records that could depose against them. And to come nearer to ourselves, there is nothing that they labour more, and have long laboured, than to bring our Nation back to the Bondage of *Rome*. Hereupon they stir up and foment Divisions and Differences among us, they have sown the Seeds of Infidelity among us, which they cultivate with great Assiduity as the surest Method, however indirect it may look at present, of gaining their Purpose in the End. The crying Guilt of Sacrilege, and the incompetent Provision for our Clergy, whereby so many of them are made uneasy in their present Circumstances, whom a Change might flatter with Hopes of better Times, all swell in the Prospect, and erect the Hopes of the Enemy. To these covert Practices we may add their visible Encrease by Numbers of Converts made every Year, to which they are emboldened by the too great Indolence of Parish Ministers, or rather from the Indulgence of Magistrates, who will not give themselves the Trouble, or for private Reasons are unwilling, to repress these *Romish* Exorbitancies. Hence we are come at length to

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PROPOSITION III.

That it is of the last Importance to the Security of our Religion and Government, that the Growth and Influence of this pestilent Faction be suppress'd; that Penalties provided by Law be inflicted upon all such as seduce his Majesty's Subjects to the Romish Perswasion, and that Romish Priests be no longer allow'd (I might say tolerated) at least so openly as they have been.

TO know the Cause is almost half a Cure in most Distempers.

In order to apply a Remedy to the present Complaint, we need but point out the Sources of our Grievance, and the prescribed Forms of Procedure, without any new Courses, will be sufficient to relieve us. There are two Ways whereby Profelytes are commonly gain'd to the Church of *Rome*; they are either immediately seduced by the Priests, or mediately by others employed by them for that Purpose. Tho' the first of these Ways be more open, and consequently more hazardous, in Regard to the Severity of the Laws, yet by the general Connivance, they are secure enough, and patrol in broad Day-Light, carrying off our Flocks before our Eyes. The other is a sly piece of Thievery, whereby they steal our People from us by the Way of Marriage, when they match one of their Sect with one of our Communion, with no other Intent than to make a Convert. To put

a Stop to this Practice, which is indeed a scandalous and galling Invasion of the Parochial Minister's Right, and which I have Reason to complain of, there needs no more than to enforce the Penal Laws already provided for such Offences, whereby such Marriages are declared void, and shou'd be voided accordingly, their Issue be made illegitimate, the Parties punish'd, and the Priest taken care of.

There is another Thing, which, as ridiculous as it is, sets these Reverend Gentlemen of *Rome* in some Degree of Veneration with the Generality of ignorant People among us, which I can affirm of my own Knowledge, tho' I'm ashamed to expose so much the gross Stupidity of those who bear the honourable Name of Reformed Christians, were it not in Order that some Remedy may be applied to so scandalous a Disease. What I mean is their foolish Notion that it is a Privilege attach'd to *Romish* Priests of *laying Spirits, casting out Devils*, and such like Foppery; and this is a pretended Privilege which their Patrons are ready enough to make a Bait of to such illiterate People as they have an Influence over. They will even assert (so shameless, or rather weak and infatuated, are some even of the *Romish* Gentlemen among us) that such Holy Men are some of their Priests, that they can work Miracles and do so; and this, to be sure, is a Clincher against us simple Protestants, who are unworthy to come into Competition with these Men of so much superior Sanctity, Knowledge, and Learning. Now tho' these *Conjurers and Wizards*, were they examin'd, would be far from being taken for such by their Examiners; yet while they play off the Imposture among the Ignorant, 'tis pity they shou'd

shou'd not taste the Reward the Laws provide for such *Wifemen* in the vulgar Phrase. This Method wou'd no doubt effectually cure their Pretences for the Future. I am persuaded that nothing but Severity will repress these Enormities, and the Interest of the Protestant Religion requires that they be repressed.

Where there are Numbers of these deluded People of the *Romish* Schism, I shou'd not be against conniving at their having a Priest, whilst they gave no Offence, and the Priest did his Office as privately as possible. For as they are mostly irretrievably blind, and will not open their Eyes to the clearest Light, whilst they are inoffensive, they deserve rather Pity than Severity, and must be left to God's Goodness. It does not consist with the Principles of Christianity, to persecute for Conscience Sake in Matters of Religion (I wish this Christian Principle was observ'd in the *Romish* Communion.) But it is not on Religion's Account, but for Reasons of State, that *Popish* Recusants are not tolerated, because their owning a Foreign Power, as having the principal Jurisdiction in this Kingdom, is destructive of the Peace and Security of the Government: And what wise Government will tolerate or indulge the common Privileges of Subjects to those who are its avow'd Enemies? Whence arises this Question: Why shou'd Mass-Houses then be as publickly allowed as other Places of Divine Worship? And yet they are so in most Places I've observed, which gives great Scandal to our People, who by this Sort of Toleration, and seeing what Multitudes publickly resort to it, are brought by little and little to think the Mass not so detestable a Thing as they have been taught, and make it

a Matter of Indifference, whether they go thither or to Church. This is a Grievance which I conceive ought to be redress'd (I wou'd here also be understood with such Lenity as is consistent with the National Safety) and I think every Parish Minister aggrieved in that Behalf, ought to look for a Redress.

But not to confine our Animadversion to the lower Rank of Papists, which I really pity, and wou'd have long ago labour'd to reclaim, had I not been discouraged from it; there is another Article of Accusation of greater Import, as it more particularly concerns the Crown, the Violation of which insults its Authority, and the Inforcement of which wou'd bring in a considerable Revenue to it. Our Laws very wisely forbid the Educating of the Children of Recusants, in Foreign Seminaries, under Penalty of great Forfeitures, &c. Were these exacted with Rigour, what a rich Harvest wou'd such Confiscations produce to the Government! The unchristian Treatment of our Protestant Brethren abroad, wou'd not incline one to be very favourable in this Regard, did we act by Way of Retaliation. But I wou'd not be apprehended to inspire such Severities for what is past; a Caution for the Time to come is, I humbly presume, very proper to reinforce the Authority of the Legislature, and to abridge its Enemies of such open Advantages of contriving its Ruin, and bringing in the Pestilence of *Rome* among us. This ought to teach the Papists Thankfulness for the Mildness of the Government whereby they are indulged so much Quiet, notwithstanding the Penalties to which they are exposed; and not, as they do, to requite it with Insolence, and
ascribe

ascribe the Indulgence they enjoy to our Fears or Weakness.

The same Penal Laws prohibit Lawyers and others to practise in their several Professions without subscribing the Declaration, &c. They also forbid a Recusant to be an Executor or Guardian, and the like, which are all notoriously disregarded; so that nothing is more common than *Papist* Lawyers, who raise great Estates by their Practice, and are often the greatest Money-Dealers in the Country, whereby they have too great an Influence, which is of pernicious Tendency: Thus at the same Time that they defraud the Crown of its Rights, they corrupt its Subjects in their Obedience. And I've known one of these Men, by his Prevalence in this Way, oppose the Authority of all the Magistrates in the District, contrary to both Law and Equity; I forbear Particulars, and several heightening Circumstances of this Kind. But it ought to raise our just Indignation, to hear such a Man as I have been speaking of, so highly obnoxious, boast that he knows the Sores of a great many Gentlemen, and such as are of the greatest Importance in their Country. For one does not know how far such a Man's Influence may reach, especially when it can affect even Gentlemen who are concerned in the Legislature itself; which I have known it to do.

I don't know what Sense some among us may have of these Things, but I can affirm that the People in general are very far from being pleased at the Indulgence shown to such *Papists*, who thus abuse it; and they are very apt to conceive of it in a Manner that gives them bad Impressions, as if that Party was formidable, and we
were

were glad to let them alone. Whereas there is so little Policy in discovering any Fear of them, that it is the surest Way to make them insolent; and there is so little just Reason to fear, provided we do our Parts, and show not too great a Remissness, that by what I can observe, our People would spend the last Drop of their Blood (being so much irritated) rather than see the Enemy triumph.

Pursuant to the foregoing Reflections, it may be remember'd, what continual Vexation the Plots and Conspiracies of the Seminary of *English* Priests and Jesuits settled at *Doway* created our glorious Queen *Elizabeth* throughout her whole Reign. Nor did their Malevolence end with the Dissolution of their first Establishment. After they were dispersed to *Rheims* and *Rome*, their several Colleges were the Hives whence issued all those Swarms of Emissaries that from Time to Time over-run our Nation, and amongst whom were form'd all the Plots that tended to the Overthrow of our Church and State. Now as the same old Cause is still subsisting, the same virulent Party still kept up, and the same Opportunities left to our Enemies of infesting us, and those improved by the general Connivance, one wou'd hope that the necessary Precaution of Self-Preservation shou'd make us keep a stricter Watch upon those Nests of Incendiaries, that all their Supplies from these Nations might be cut off; and that all their Remittances, either of Foreigners or Natives, shou'd be excluded, or loaded with severe Penalties. To this purpose it will not be impertinent, by way of future Prevention, at least *in Terrorem*, to quote some of those Laws that were pass'd against Papists in the
Reign

Reign of Queen *Elizabeth*, wherein all those are declared guilty of High-Treason, “ Who shall endeavour to dissuade the Subjects from their Allegiance to the Queen, and from the Religion established in the Kingdom, or shall reconcile them to the Church of *Rome*, as also those who shall be thus reconciled. Those also are fined in Two Hundred Marks, and Imprisonment for a Year, who shall say Mass; and they who shall be knowingly present at Mass, are fined in a Hundred Marks, with Imprisonment also for a Year. Moreover they who absented themselves from their Parish-Churches on the Days appointed for Divine Service, are fined in Twenty Pounds a Month.” By another Statute it was enacted, “ That those who were educated in Foreign Seminaries, if they returned not into *England* within six Months, and made not their Submission before a Bishop, or two Justices of Peace, shou’d be Guilty of High-Treason—That those who shou’d, directly or indirectly, convey any Money to Students or others in such Seminaries, shou’d incur the Penalty of a *Præmunire*, Loss of Goods, and perpetual Exile.—That they who shou’d send their Children to *Papish* Colleges or Seminaries, shou’d be fined in One Hundred Pounds Sterling. That if those who were sent did not return within a Year, they shou’d be incapable to succeed as Heirs to any Estate.”

However severe these Laws may appear, the Situation of Affairs at that Time made them necessary; and the frequent Remonstrances in several succeeding Reigns show that they ought never to be out of Force. And ’till the Papists give some Pledge, that may be depended on, of their

Attachment to our Government (if I said entire Acquiescence with it, I doubt I should make too great a Relaxation) I don't say that I wou'd wish all those Laws enforced, but I must needs affirm that it is as much as our Safety is worth, to keep Recusants under a pretty strait Reign.

There is one Thing observable, and the Application may be of Use. One will find no where such Candor and Openness of Soul as in the Church of *England*. Hence it is, that its Members commonly make no Distinction, in point of Principle, in chusing Persons of Repute in any Profession or Occupation to transact their Affairs for them: In other Sects one will observe that Men cleave all to their own Tribe. I will excuse all others for the Papists only. Did you but observe a Knot of Papists who have the leading Hand in a Parish, you will find it to be the Humour and Principle of the whole Party to employ no other than such as are of their own Clan (unless they can't avoid it) in any Business they have to do. I have observed it even to an Ale-house-Keeper, or any low Mechanick or Workman, who, being a Papist, shall always carry their Custom and Interest from a Protestant of the same Employ, however preferable to the other.

How different the Practice of one of our Persuasion! We give a Fee to a *Papist* Lawyer or Physician without making a Difference, and *thus feed our Enemy that hungers*: But this is Imprudence at the Foot of the Account, when we consider their contrary Practice and sworn Enmity to us. By our indiscreet Encouragement of Men of that Principle, we encrease their Influence, and give them Opportunity to abuse our Confidence. The
Reader

Reader may be assured that it is not without Cause and some touching Experience that I make this Reflection : And the End is, to remonstrate that if the Practice of the Law ought not to be strictly confined (as indeed it is by Law) to such as have duly qualified themselves; his Majesty's good Subjects ought in Prudence at least, if not in Justice, to confine their Application in Matters of Law to such Persons as conform to the happy Establishment to which we owe the Liberty and Property we enjoy.

To come to the Point. I have no ill Will to any Party of Christians who hold the Foundation, and maintain the social Duties of Civil Life: for whilst they violate neither by Principle nor Practice any of the Rights of Society, they are, I think, to be tolerated in every Christian State. And this has been the Sense and Usage of the whole Church, as is evident, 'till in latter Times the Church of *Rome*, that common Corrupter of all Religion, introduced a contrary Practice, to support her Pride and Tyranny. They therefore that condemn the Act of Toleration as giving too great a Licence to dissenting Christians, who take that Opportunity of setting forth to the World such different Modes of Worship, are highly to blame, and betray a want of Judgment or Christian Charity, and discover too much of the Leaven of the *Romish* Communion. It ought to convict such Men of Folly and Shame, to find all the holy Fathers of the Church in every Age against them, both in Opinion and Practice; for Persecution for Matters of Faith was never approved of by the Catholics, 'till the Spirit of Antichrist began to work most powerfully in the Western Church.

Let them then consider by what Spirit they are led who inflict Capital Punishments upon those they adjudge Hereticks.

But if all different Perswasions in Religion are to be tolerated, it may be said, Whence comes it that we deny that Privilege to the Papists? The Reply is obvious: We don't deny Toleration to them as dissenting Christians, but as dissenting and refractory Subjects, whose Principles lead to Rebellion, who are therefore Enemies to the State and unworthy of its Protection. This is the true State, of the Case, and a Caution every wise Government is obliged to use for its own Preservation. These Sort of Dissenters have therefore no Reason to complain of any Hardship, for if they would be treated upon the Square with his Majesty's good Subjects, let them leave their pernicious Errors, and conform as dutiful Subjects. This is a Duty they owe to the Body Politick; and that they are as much engaged to pay this Obedience to the Ecclesiastical State, I have elsewhere shown, by giving an Abstract and Confutation of their principal Errors in Religion.

I need not recapitulate what has been already said: That *Popery* encreases, has been sufficiently urged, and every one must be convinced of it; and surely the Growth and Influence of That is not a Matter to be disregarded: if it but once gets within Doors, it will never rest, 'till it be Master of the House.

Upon these Considerations one would think it easy to determine, on which Side to turn the Scale in the * Debates concerning the Reduction of the Land-Forces. Who, that is a hearty Friend

* See the LONDON MAGAZINE, for September, 1733.

Friend to the Royal Family and a Lover of his Country, for the Security of which a competent Body of Forces is to be maintain'd, does not entirely acquiesce to the solid Reasons offer'd with as much Cogency and Pressingness of Address as nervous Elocution by his Grace the D——ke of N——le upon that Occasion? And to remove all Objections to that Method of providing for the national Security, with what closeness of Argument, Solidity of Observation, Extensiveness of Reading, and Masculine Eloquence does his Grace the D——ke of A——le demonstrate the Incompetency or Inconveniency of all other Means, and dissipate the vain Apprehensions industriously raised against maintaining the Number of Forces proposed? A Speech (without Complement I speak it) that cou'd come from none but the most consummate General, and which the greatest Orator might be proud to call his own. And it ought to be in the more Esteem with every *British* Subject, who has the least Regard for the common Liberty, as it is with as much Exactness as Address suited to the Exigencies of our present Situation. Upon the same Bottom, I trust that what has been humbly remonstrated from my own Observation in the preceeding Pages will be regarded neither as impertinent nor useless.

In fine, that there is now something more than ordinary upon the Wheel, we have just Reason to conclude, the Publick having been informed that a Clergyman of some Note has been applied to by a great Number of Persons of the first Rank (which we must necessarily suppose to be in opposition to the present Establishment) to write a Vindication of the *Romish* Faith
in

in Refutation of the Protestants, and that he is accordingly engaged in the Work. This is what I presume ought to be taken Notice of by way of Precaution. For what other End can there be in this our present Situation consider'd, than to incline the Nation in general to *Popery*, to over-turn our present happy Establishment, for which the Pen is first employ'd to facilitate the Work of the Sword. To obviate which Attack, I dare promise that our Divines are not only prepared, but are also ready to give the Challenge upon that Subject whenever there is Occasion; and that there will be *now* found as strenuous Defenders as ever, of our Civil and Religious Liberties against any *Romish* Invasion, for which I will also venture to give my Hand,

Phileleutherus Britannicus.



A
Short V I E W
OF THE
Principal Errors
OF THE
Church of *Rome* :

When, for what Ends, and by what Means
they were introduced in the CHURCH.

With an APPLICATION to the *Roman-
Catholicks* of *England*: Shewing, That they
are obliged, in Duty and Right Reason, to
leave that corrupt *Communion*.

Short View

OF THE

Principal Errors

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When, for what Ends, and by what Means
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With an APPENDIX to the Roman-
Catholics of England, shewing, That they
are obliged, in Duty and Right Reason, to
leave that corrupt Doctrine.



THE P R E F A C E.

THE following Excerpts were thrown together some Time ago by Way of Common Place, to lay the Foundation of a Discourse upon the several Topics, which I conceived would be serviceable, at least to that Part of the Country I was settled in, where there are great Numbers of Roman Catholicks (if I may use so ungrammatical a Term) but other Employment, and some Discouragements, called me off from that Design, which I had wholly laid aside. However, as I have written a small Discourse of the like Tendency, it is presum'd to be of Use to subjoin those scatter'd Remarks upon the most noted Romish Errors, whereby any common Reader may be fore-armed against the Delusions now so much stirring among us. I have elsewhere observed, that as we are in a manner challenged by the Romish Party to revive the Controversy between us and them (for why otherwise have they taken up the Pen afresh, when they have been so compleatly defeated?) there is a Necessity to shew our People, that we are yet able to com-
H
bate

bate the Romanists ; nay, ready to dare them to the Engagement. And since the Subject has been exhausted on both Sides, it would be sufficient to refresh the Arguments, or to present the Substance of what has been already written at large in smaller Tracts, or new dressed up in the Disputants own Manner, provided that the Force and Conviction of what has been urged before, be kept up and maintain'd with the same Cogency.

There is little else in the following Leaves but what has been pick'd out of other Books ; which, as I have not had leisure of making better Use of, I hoped it would answer some End, and be better than doing nothing, to give it in the naked Representation in which it now appears ; for Truth is not afraid of appearing naked, but is more likely to make a good Impression upon all ingenuous Spirits, and especially such as have not been misled with Books of Controversy, than if it was presented with the most artful Insinuations of Address.

It may be also urged for the Revival of old Arguments, That People are not at all Times equally susceptible of good Impressions ; the same Argument may therefore succeed at one Time, which has failed at another. With this View, I suppose it is that the Apostle exhorts us, To be Instant in Season, and out of Season. What has been forgot, or been little attended to before, may, at a more favourable Opportunity, through some particular Circumstances, be more happily entertained.



An ABSTRACT of the Romish
ERRORS, with an ACCOUNT
when they were introduced
into, or first known, in the
CHURCH.



HE *Roman* Religion is not truly ancient in any other Articles, but those in the Apostles Creed, and other Doctrines evidently founded upon Express Words of Holy Scripture.

That Prayers to the Saints are not mentioned by Christ and his Apostles, is confessed by several of the *Roman* Divines. As likewise Indulgences, which are not to be found in Scripture, nor in the ancient Writers.

Transubstantiation can't be prov'd from Scripture, by the Confession of three Cardinals: *Fisher, de Alliaco, Cajetan*. Communion in one Kind, or taking away the Cup from the People, no older than the Council of *Constance*, Anno 1415.

Purgatory not generally believed in the Church 'till about eleven hundred Years after

Christ, as we are assured from History. Vid. *Otto Frising. Chronic.* Anno 1146.

Prayers to deliver Souls from thence, confessed by *Popish* Writers, to have been first appointed by *Odilo*, Abbot of *Clugny*, Anno 1000.

Worshipping of God by Images, not allow'd of by ancient Fathers, as the *Popish* Writers acknowledge. *Clemangis, Polydore Virgil, Peregrinus, Aiola*, — The Decree concerning it derived no higher than the Second Council of *Nice*, Anno 787. Both the Council and Doctrine rejected for many Years after by the *French, English* and *German* Churches.

Indulgences not ancient. No good Proof for them before the Time of Pope *Alexander III.* Anno 1160. or however the Council of *Clermont*, Anno 1096. *Scioppius de Indulg. Boniface IX.* the first that made Money of them, Anno 1390. The first Jubilee (the chief Market for them) not an hundred Years before.

Celibacy, and the renouncing their Wives, imposed upon Priests by Pope *Hildebrand* not before the Year 1074. This Innovation generally condemned, as proceeding from an indiscreet Zeal, and contrary to the Opinions of the Fathers: Not receiv'd in *England* for above 100 Years after.

Auricular Confession to a Priest not imposed as necessary before the *Lateran* Council, Anno 1215.

The *Romish* Doctors own, that Transubstantiation was not held by the Fathers; and Pope *Gelasius* himself affirms, *That the Elements cease not to be of the Substance of Bread and Wine; de secundis Naturis, contra Eutych.* Transubstantiation confessed by the School-men not to be ancient. *Suarez* and *Duns Scotus* deny it flatly.

Several

Several of the *Popish* Doctrines no older than the late Council of *Trent*, which Council was never fully allowed by the *French*, and was never received by the *English* Nation.

Justification by the Merit of Good Works then set on Foot.

Now since these Doctrines are made out to be of a late standing, and not to be prov'd from Scripture and the ancient Writers, what Authority has the Church of *Rome* to establish them into Articles of Faith, and obtrude them on all those of her Communion, as necessary to Salvation? All that can be plausibly said, and what is urg'd of their own Writers for it, is this, *That these Determinations were made by vertue of Apostolical Tradition, preserved in the Roman Church from the Beginning*; and thus all their Innovations are resolved into *Oral Tradition*, and the *Infallibility* of their Church. Certainly this is giving the Cause against themselves; for what is it, but confessing that the Scriptures, the ancient Fathers, and all written Records, are against them? But let us ask them, what Witnesses they have for the Truth of these *unknown Traditions* of theirs, which are only in their keeping, and therefore may have been devised by themselves? We must take them upon their Word, if we will have them: but it is very suspicious, *their Witness is not true, who bear Witness to themselves*. Besides, it may very justly make us inquire, whether these *Apostolical Traditions* were known to the former Popes, or not? If not, how came the later Popes to the Notice of them? If they were acquainted with them of *old*, how came they to let them sleep so long, and let the Church err for so many Ages for the Want of them? Did they

they acquit themselves well of their Primacy over the Universal Church, in thus concealing from it such Requisites to eternal Salvation? The Truth of it is, they were evidently entire Strangers to any such Traditions, and the later Popes have invented them to save their Authority, and countenance their innovating Practices, as appears from the ancient Popes declaring quite contrary to these pretended Traditionary Doctrines: For Instance,

Pope *Gaius* assures us, That the Righteousness of the Saints avails nothing to our Pardon and Justification.

Transubstantiation was denied by Pope *Gelasius*, as we observed before. *Gregory* the Great did the same, and said, he was the Emperor's Servant, and owed him Obedience. He denied the Title of universal Bishop (*Epist. ad Eulogium*) and said he was a Forerunner of Antichrist that assumed any such arrogant Title. He allow'd it lawful for Priests to marry; would not suffer Images to be worshipped, but retained only for History and Memory. A succeeding Pope also declared in the *Canon Law*, that in such Dioceses where the People were of different Languages, the Bishop should provide fit Men to celebrate Divine Service, and administer the Sacraments of the Church, according to the Diversity of Rites, and Variety of Languages.

From all these Instances it is evident that the Church of *Rome* is corrupted, and has departed from her Primitive Doctrines; and it is also plain, that her principal Doctors were persuaded of it, because a Reformation was proposed in the *Pisan Council*, *Anno* 1411.

One Thing I must not omit, among other Instances of *Romish* Folly and Deceit, which, tho' otherwise ridiculous almost to take Notice of, must not pass without a Mark, because of the Use the *Romish* Impostors make of it among the Ignorant; it is their Manner of Exorcising or Casting out evil Spirits. The whole Form may be read in Bishop *Taylor's* little Treatise, call'd *A Dissuasive from Popery*; which I would recommend to every common Reader, as very proper to give him a general View of the *Romish* Errors, and to fortify him against any Insinuations from that Quarter. The ridiculous and blasphemous Ceremony, I must refer the Reader to my Author for; but it may be worth while to transcribe his Reflections upon it.

The Casting out of Devils is a miraculous Power, and given at first for the Confirmation of Christian Faith, as the Gifts of Tongues and Healing were; and therefore we have Reason to believe, that, because it is not an ordinary Power, the ordinary Exorcisms cast out no more Devils than Extreme Unction cures Sickneses. We do not envy to any one, any Grace of God, but wish it were more modestly pretended, unless it could be more evidently proved. *Origen* condemn'd this whole Procedure of conjuring Devils long since. *If any one asks* (says he) *whether it be fit to adjure Devils? He that beholds Jesus commanding over Devils, and also giving Power to his Disciples over all unclean Spirits, and to heal Diseases, will say, that to adjure Devils is not according to the Power given by our Blessed Saviour; for it is a Jewish Trick.* And *St. Chrysostom* spoke soberly and truly, *We poor Wretches cannot drive away the Flies, much less Devils.*

But

But then as to their Manner of Conjurations and Exorcisms, adds he, this we say, if these Things come from God, let them shew their Warrants, and their Books of Precedents: If they come not from God, they are so like the Inchantments of *Balaam*, the old Heathens, and the modern Magicians, that their Original is soon discovered. Then after observing their Application of these Charms, not only to Men and all baptized Infants (as if they were all possessed by the Devil) but also to bewitched Cattle, to Mice and Locusts, to Milk and Lettice, to Houses and Tempests, after the Manner of the Heathen Inchantments; of these Things, says he, we cannot guess at any probable Principle, except they have deriv'd 'em from the Jewish *Cabala*, or the Exorcisms which it is said *Solomon* us'd when he had consented to Idolatry.

But these Things are so unlike the Wisdom and Simplicity, the Purity and Spirituality of Christian Devotion; are so perfectly of their own devising, and wild Imaginations; are so full of dirty Superstitions, and ignorant Fancies, that there are not in the World many Things whose Sufferance and Practice can more destroy the Beauty of Holiness, or reproach a Church, or Society of Christians.

That the abovementioned Opinions were introduced for evil Ends.

IMPLICIT Faith, or believing as the Church believes, was a Doctrine unknown in *St. Cyril's* Time, who bade his young Christians not believe the Things he said because he affirm'd them,

them, unless he prov'd them to be so out of the Holy Scripture. 'Tis a strong Suspicion of a false Religion, to desire to be taken upon Content, without Examination; which is the Policy of the *Popish* Priests to secure their evil Principles from being look'd into, and making the People depend on them as infallible Guides, while they can thus lead 'em blindfold, and obtrude any Doctrines to serve their Interest, under Pretence of true Religion.

Auricular Confession to a Priest was voluntary of old, and only us'd in particular Cases, as in Troubles and Doubts of Conscience: 'Tis now enjoin'd as absolutely necessary at appointed Seasons, probably to make the Priest Master of every Man's Secrets.

Maintaining Monasteries independant of their respective Bishops, and freeing all Ecclesiasticks from the Authority of their natural Princes, was in order to have Subjects in all Countries to support the Pope's Interest, and give him Intelligence.

The Pope's Supremacy, Creating their Maker in the Mass, &c. all introduc'd for ambitious Designs, and to set the Priests higher in the People's Esteem and Veneration.—Purgatory and Prayers for the Dead; the Daughters of Covetousness, and the most inexhaustible Treasures of the *Roman* Church. Fear of losing so considerable an Income, the Occasion of the Pope's not coming into the Reformation.

Marriage of Priests forbid, that the Church may be Heir to all their Estates.

The said Opinions established by evil Means.

After the Decay of the Western Empire, and the Irruption of the *Goths* and *Vandals*, a general

ral Ignorance overspread the Face of all *Europe*. A fit Time for Errors and false Doctrine to make their Way into, and be established in the Church. Add to this, the Desolation of the famous Eastern Churches by the Inundations of the *Turks* and *Saracens*. Here the Pope had neither Emperor nor Patriarch to oppose him for a long Time, which administer'd a proper Occasion for his unjust Usurpations, and subjecting all the West to his Vassalage.

Not to mention the barbarous and inhuman Means, by which they secur'd this Usurpation; what Persecutions they rais'd against the *Albigenses*, *Bohemians*, and *Wickliviſts*; how they destroyed with Fire and Sword all that resisted their Innovations. It is to be observ'd, that the Roman Church was the first Author of putting Men to Death for that which they call Heresy; which is contrary to the Rules of Christianity, (2 *Tim.* xi. 24, 25.) and Opinion and Practice of the ancient Church. St. *Gregory* says, it was a new and unheard-of Way of Preaching, to force Men by Stripes to believe. (*Epist. ad Epist. Constantinop.*)

Miracles one of the chief Foundations, and most authentick Proofs for Invocation of Saints, Worshipping of Images and Reliques, Purgatory, Pilgrimages, and most other of the gainful Articles of the Roman Church: Yet St. *Chrysostom* tells us, there were no Footsteps of the Power of Miracles left in the Church in his Time. (*de Sacerdotio, Lib. 4.*) And St. *Gregory* (*Hom. 4.*) thinks them unnecessary among Believers; and so did St. *Augustin* (*de ver. Relig.*) with others. Yet their Legends are stuffed with Miracles, pretended to be wrought by Saints both living and dead,

dead, to infuse the Belief of the most incredible Fictions into the Minds of the People: Such as succeeding Popes were ashamed of, and therefore expung'd 'em out of the Breviaries, when the false Doctrine for which these Fables were devis'd, were firmly establish'd in the Minds of the Superstitious and Ignorant.

If these Legends were false, how came the infallible Church to insert 'em in her publick Offices? If true, how came she afterwards to reject them?

What Artifices have they not us'd in forging Records to attest their new Doctrines, more especially that of the Pope's Supremacy? They also sent abroad several spurious Pieces under great Names, to delude an illiterate Age into a Veneration for their Church, and her Decisions. — These are now rejected by the Learned among the Papists themselves; but yet tho' the Premises, from whence they are inferred, are voided, the Conclusions are yet retain'd. Such are the Decretal Epistles of all the Popes from *Clemens* down to Pope *Syricius*, *An.* 335. These were formerly appeal'd to as good Authorities, Part of them transcribed into the Canon-Law, tho' now confessed by most of the learned Papists for mere Forgeries. Nor did the Papacy blush to alledge for its Supremacy, the pretended Donation of *Constantine* the Great, wherein he is feign'd to make the Pope Head over the whole Church, and Superior to all the four Patriarchs of the East, (naming *Constantinople* for one, which City was not then built) giving him in Fee the City of *Rome*, and all *Italy*, with all the Provinces of the Roman Empire, (and yet he gave all these to one of his Sons afterwards:) This ridiculous Edict was often alledged by the Popes of old to
back

back their Usurpations. It was formerly receiv'd without Suspicion by the learnedest of the Roman Doctors, but is now a-days generally disown'd by all Romanists, who are asham'd (as they may well) of one of the most impudent Forgeries that ever was. To these we may add the strange Recognitions of *Clement*, the ridiculous Council of *Sinuessa*, the Pontifical ascribed to Pope *Damasus*, the Sixty new Canons palm'd by *Turrian* upon the General Council of *Nice*, with innumerable other Tracts of the same Stamp; all evidently forged, yet long maintain'd by the Church of *Rome*, to support her Usurpations.

We may next instance in the *suppressing or corrupting of true Records*. For Example: The Pope's Legates, not an Hundred Years after the General Council of *Nice*, produced two Canons to prove the Pope's Right to receive Appeals in the famous Council of *Carthage*, *An.* 419. which they father'd upon the said *Nicene* Council; tho' they were found wholly different from all the best Manuscripts of that Council then extant, particularly from two very eminent ones, sent for by the *African* Fathers from *Constantinople* and *Alexandria*: They are also repugnant to the genuine Editions of the *Nicene* Council now extant. The Council of *Carthage* rejected these pretended Canons, as we also do now. Pope *Leo* also, in his Epistle to *Theodosius* the Emperor, quotes a Canon of a particular and dubious Council at *Sardica*, of later Date and less Authority, setting it out for a Canon of the General Council at *Nice*; not to mention the Edit. of the Councils put out by *Dionysius Exiguus* about the Year 520, which was the only approved Copy that was current in these Western Parts, because it left out several Canons
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of General Councils in favour of the Pope's Supremacy, because they seem'd to look quite away from it.

It would be an endless Task to recount all the Additions, Retrenchments and Alterations that have been made in the Roman Editions of the Councils since the Pope's Supremacy came upon the Board, all to countenance that Antichristian Usurpation. The Reader may see this is no unjust Exprobration of mine, by looking into an ingenious Essay of the Roman Forgeries, printed at *London* 1673. Out of a Thousand we may give a Sample of an evident Piece of Falsification: The 35th Canon of the Council of *Laodicea* forbids the Faithful to call on the Name of Angels, which manifestly condemns the Roman Practice and Doctrine of praying to Angels. Hereupon they have most impudently foisted in *Angulos*, Angles or Corners, instead of *Angelos*, *Angels*, contrary to all the Greek Copies, Fathers, and all the Latin Manuscripts, which read it Angels. Even Pope *Adrian* himself (before the Worship of Angels was known in the Church) read it Angels in his Epitome of the Canons he sent to *Charles* the Great. Thus have they corrupted Councils to make them speak for their Opinions and Practices, nor have the Fathers fared better in their Hands. St. *Cyprian*, publish'd by *Pamelius*, is alter'd in abundance of Places, contrary to the ancient Copies. To suborn his Voice to the Pope's Supremacy, the Editor has made him say, where he is speaking of the Church being founded *super Petram* upon a Rock, *super Petrum* upon Peter.

Ludovicus Vives tells us, there are about half a score Lines, asserting Purgatory, inserted into
St.

St. Augustin de Civ. Dei. There is also another manifest Falsification in him concerning the Eucharist.

But I am tired of transcribing any more Instances of so much unfair Dealing, which all good Men must look upon with the same Abhorrence they wou'd do upon suborning false Witnesses, or forging Writings to attest a Lye, and that of the greatest Importance: And yet this Dishonesty is countenanced by the Church of *Rome*, nay authorized and promoted, as appears from the *Belgick* Inquisitors, (who were employ'd by it) and, as they tell us, *expunge many Errors in some of the Antients, in others palliate and excuse them, or by feigning a commentitious Gloss, either deny or fix a commodious Sense to their Words.* After this Manner did they use *St. Ambrose's* Works, altering whole Pages together, contrary to all ancient Manuscripts. But we have a memorable Testimony of these scandalous and wicked Practices from the Mouth of *Boxhornius*, one of their Divinity-Professors at *Lovain*, who was engaged by Authority in such an infamous Employment; he shall speak for himself. *Having been employ'd (says he) by the Inquisitors, to strike out at least six Hundred Places of the Ancients, that seem'd to oppose the Roman Doctrines, I was so troubled in Mind upon it, that it was the Occasion of my turning Protestant, and made me resolve to quit that Religion which could not support itself without such manifest Impostures.* *Hen. Boxhorn. de Eucharistia.*

* Now, my Friends, after such faithful Remonstrances, after such pressing and unanswerable

* The *Index Expurgatorius*, a Book that directs these Falsifications, is a standing Evidence of the Matter of Fact; and, as it is now come into Protestant Hands, will be a Monument to the everlasting Infamy of the Roman Church.

Objections,

Objections, after so many Confessions of the best and learnedest Men of your own Party, that the *Roman Church* is corrupted, that numberless Innovations are crept in, both into your Faith and Practice, and that you trust yourselves not so much with blind Guides, as those that wou'd lead you blindfold, and endeavour to hedge up every Outlet that would bring you out of the high Road of Error into the Way of Light and Truth; Is it not the Height of Extravagance, the most fatal Obstinacy, to be so blind to your eternal Welfare, and give yourselves up to these false and designing Guides, when your Eyes are open'd, and the right Way clearly pointed out before you?

You see your Leaders stick at no Artifices to delude you; make no Conscience of suborning false Witnesses to attest they are in the Right; corrupt the best Authorities to make them connive at them; or entirely suppress those, that are no Way to be crooked and bended to their Purpose; and thus Pope *Clement* the 8th, put the Bible into his Index of prohibited Books. All Editions and Translations of it, but their own, are condemn'd and burnt. Thus it is an easy Matter to beguile the People into a Belief that their Doctrines are purely Primitive and Catholic, when they have removed all the Gainsayers out of the Way. But what is all this detestable Forging, this Suppression of the Truth, but a plain Confession, that Scripture and Antiquity are against them, and that their Innovations and Impositions would be expos'd and unmask'd, were but these allow'd to bring in their Depositions? Surely the most bigotted to the Church of *Rome* cannot so far renounce his Sense and Reason, as not to perceive and believe, that those that make
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no Scruple of writing and maintaining a Lye by any Methods they can devise, so that they serve the Interest of their Church in it, would not in the least be more tender in teaching and infusing it into others; and are not these most warrantable Teachers to trust your Souls with, your eternal Salvation! Are those that corrupt the Remains of the Saints deceas'd, fit to be commission'd over the Souls of the Living? Surely a Man must bid farewell to common Sense, that shall thus chuse his own Delusion, and be cullied with his Eyes open into the Hazard of eternal Ruin.

But now that you are undeceived, what is it that engages you to this Apostate Church? *But your Fathers were of the same Persuasion, and there were as good Men then, 'tis hop'd, as there are now amongst us.* Now I desire it may be consider'd, that your Fathers liv'd in an Age when these Errors were not detected; they had not an Opportunity of detecting them, otherwise as good Men they wou'd have abandon'd a Church that tyrannically impos'd them on their Belief and Practice; and we should have seen you, their Descendants, of the same Opinion with ourselves. But now their Excuse is happily remov'd, nor can you any longer plead it; we live in an Age, wherein your Church's Nakedness is laid open, and her Turpitude expos'd. Be pleas'd to consider, that the Doctrines are not the better for having been generally receiv'd, since they were obtruded on the World by Fraud, by Force, by evil Means, and for evil Ends; and for that Reason ought to be detested and abjured by all good Men. And thus what was once designed to conciliate a Reverence and Esteem for the *Roman Church* (when laid open for Trick and Imposture) must

must proclaim her Shame and Disgrace; and be so far from tying Men to its Communion, that it must instigate every sincere and pious Christian to revolt from a Church, that has revolted from itself, its primitive Glory and Purity. And thus, what some of her own Doctors prophesied, is fully accomplished; by endeavouring to attach her Members the more to her, she has made all truly discerning Men turn away from her.

But it may be insinuated that those pious Frauds were intended to advance the Interests of Religion, and that these Innovations are a Furtherance to Piety and Devotion.

To which I answer, that it is a receiv'd Maxim, that we should never do Evil that Good may come of it; and surely forging of Lyes to support the Truth, and bring it into more Esteem, is dishonouring God, and discrediting Religion: It is affronting God; for what is it, but accusing him of not employing sufficient Means of making Religion be believ'd and practis'd? It is laying Religion under Disgrace, by using the same Artifices to support it, as if it had been an Imposture. Besides, if it appear, that several of your Principles and Practices are so far from advancing the true Ends of Religion, that they are found to be Impediments to Devotion, and Hinderances to a Holy Life, and tend to the Dishonour of God, by countermanding his Precepts, and disobeying his Laws, while *laying aside the Commandment of God, ye hold the Tradition of Men*, how do you think to excuse yourselves before either God or Man, by adhering to a Church that tyrannically enjoins such Doctrines? For do they not command such Things as are expressly forbidden of God, as the Worship of Images,

Exod. xx. 4. and Prayer in an unknown Tongue?
1 Cor. xiv. 28. do they not forbid what God has
 allow'd, as the Marriage of Priests? *Heb.* xiii.
 4. *1 Cor.* vii. 2. chap. ix. 5. *1 Tim.* iii. 2, 12. Have
 they not also taken away the Cup from the Lai-
 ty, and made a Decree about it, notwithstand-
 ing our Lord's Appointment to the contrary?
 Do they not intrench upon God's Prerogative,
 in presuming to dispense with his Laws, as in the
 Case of Matrimony and Divorce, of Vows,
 Oaths, Contracts, Indulgences in all Manner of
 Sins, not to mention Murder, &c.?

Now that your other Practices are destructive
 of true Devotion, pray let it be consider'd, if it
 be not the highest Derogation to the Divine Ma-
 jesty to worship him, an infinite and invisible
 Being, by an Image, or any such low Repre-
 sentation? Is it not sinking our Conceptions of
 the Supreme Being, and instead of raising up our
 Ideas to him, is it not bringing him down to
 our gross and carnal Notions? And I wish the
 great Scandal and Aversion to the Christian Re-
 ligion, this Way of Image Worship has given
 to the modern Jews and Mahometans, may not
 be laid to your Door. Again, does not the Doc-
 trine of the Merit of Works, reflect a manifest
 Disgrace on the Merits of Christ in his glorious
 Redemption and Satisfaction for our Sins upon
 the Cross? Whatever some of you may think of
 the Matter, several of your Writers, Ancient
 and Modern, have thought so. What less can
 we think it than Blasphemy, to say with your
Bellarmino, that a Man may be said to be his own
 Redeemer without any Injury to Christ? *Bellarm.*
de Purgator. Surely those can have no very great
 Esteem for Christ's Merits and Satisfaction, who
 can

can presume to think it in their own Power to redeem themselves, and satisfy for their own Sins. Let us also consider your praying to Saints and Angels, especially the blessed Virgin, and making them your Patrons and Advocates, and applying to them in all your Necessities, even in the last Extremities. Now I appeal to yourselves, whether this does not make Prayers to God through Jesus Christ, universally neglected amongst you, particularly the Vulgar, who say ten *Ave Mary's* for one *Pater Noster*. Do you think the Blessed Virgin and the Saints, more merciful and ready to hear than Jesus Christ your Saviour? And is it not the greatest Dishonour to his Mediatorship, to leave Jesus, that one Mediator, 1 *Tim.* ii. 5. (who, we are sure, doth always hear us, and is both most ready to pity, and best able to succour us) to put up your Petitions to God by those, of whom even your own Doctors doubt whether they know any Thing that is done below, and the Scripture gives it as a clear Case that they do not? I am sure, plain Reason must satisfy any Man, that it is impossible they shou'd hear so many different Prayers, in so many different Places, all at the same time; for that supposes them to have the incommunicable Perfections of the Divine Nature inherent in them, or imparted to them; as Archbishop *Tillotson* argues, *viz.* Omnipotence, Omniscience, and Omnipresence. Some perhaps may deny the Fact, and face us out, that you have no such Practices, as praying to the blessed Virgin, and to Saints and Angels, especially for such Things as we are wont to pray unto God for: As the Author of the Answer to the Archbishop's Sermons had the Assurance to do, and

challenges any Man to find any Prayer of that Import in either the *Missal* or *Breviary*. Now this is downright Prevarication, and meer Quibble; for does he not own in the Litany of the Saints, and in the general Confession, they pray to Saints? And when he denies that this Prayer to the Virgin Mary, — *Deliver us, we beseech you, by your Command, from all our Sins*, is found in the Publick Office of the Blessed Virgin, annex'd to the *Breviary*, which the Archbishop instances in; he cannot deny that it is in the Office of the Blessed Virgin, tho' he does not find it in that Office annex'd to the *Breviary*.

Besides, is not this a Prayer constantly us'd to her? *Maria, Mater gratiae, Mater misericordiae, tu nos ab hoste protege, & hora mortis suscipe*. This is ascribing Almighty Power to her. *Solve vincla reis, profer lucem caecis*, is of the same Strain. One might bring a thousand Instances of the like Sort of Addresses from the Hymns and publick Offices of your Church. 'Tis own'd several of the most scandalous ones have been left out in the late Corrections of your publick Services; but those here quoted, with several more of the same Strain, are yet retained. Don't you also pray for Pardon of Sins and everlasting Life to the Angels? *Angelorum concio sacra, Archangelorum turma incluta, nostra diluant jam peccata, praestando supernam Caeli gloriam*. The Council of *Trent* handled this Article of praying to Saints and Angels in a very slight and indeterminate Manner: As on one hand they had no Mind to give Offence to the ignorant Zealots amongst them, by abrogating this Custom; so, on the other, not to be thought to have done nothing upon

upon this Head, they said some general Things, which instead of removing, or even discountenancing the several Abuses, left the People more confirm'd in their Superstition, which became authoriz'd, and one may say recommended, by their Governors making no Correction in them.

To conclude all; I will only add, that the Corruptions of the Church, both in Doctrine and Practice, were so undeniable by all good Men at the Time of *Luther's* appearing, that a Reformation was almost universally call'd for, and was opposed by none but those who found the greatest Advantages in these Corruptions, that is, the Pope and his Dependants: And this is confessed by the most eminent Writers in the Church of *Rome*. Such was *Cassander*, a good, great, and learned Man, who died in that Communion, and yet said as much in Favour of the *English* Reformation, as amounts to an excellent Defence and Recommendation of it. We have another great Advocate in *Ferus*, a *Spaniard* and *Roman* Catholick, whose Works were in great Esteem in his Country, and who has charged the Church of *Rome* with Error and Corruption in Seventy-seven Points. You see then the *Roman* Church is far from being infallible, by the Confession of some of her most * learned Doctors; and since
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* For the Reader's Satisfaction, I shall produce a Cloud of Witnesses, great and excellent Persons, who lived before the Reformation, and heavily complained of the intolerable Corruptions and Errors of the Church; such were *St. Bernard*, *Clemangis*, *Großthead*, *Marsilius*, *Ocham*, *Alvarus*, *Abbat Joachim*, *Petrarch*, *Savonarola*, *Valla*, *Erasmus*, *Mantuan*, *Gerson*, *Ferus*, *Cassander*, *Andreas Fricius*, *Modrevius*, *Hermannus Colonienfis*, *Wasseburgius*, *Archdeacon of Verdun*, *Paulus Langius*,
Staphilus.

this pretended impregnable Fortrefis is demolish'd, every one with half an Eye may fee ſhe has nothing wherewith to hold out againſt the ſeveral Charges of Error, with which we attack her from ſo many Quarters, and conſequently he muſt leave her Party, and come over to the Reform'd, as he tenders his eternal Salvation.

Staphilus, Teleſphorus de Cuſentia, Doctor Talbeymius, Cardinal Francis Zabarel, and Pope Adrian himſelf, with ſeveral others. To theſe we may add the Complaints of almoſt all Chriſtian Princes and Kingdoms.

F I N I S.

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